DOCUMENT RESUME

ED 195 908 CG 014 862

AUTHOR Rayburn, Carole A.
TITLE The Need for Counseling and Consulting for Women in Seminaries.
PUB DATE 2 Sep 80
NOTE 8p.: Paper presented at the Annual Convention of the American Psychological Association (88th, Montreal, Quebec, Canada, September 1-5, 1980).

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Church Related Colleges; *Clergy; *Counseling; *Equal Education; *Equal Opportunities (Jobs); *Females; Feminism; Models; Nontraditional Occupations; Sensitivity Training; *Sex Discrimination; *Theological Education; Womens Education

ABSTRACT

The information packets developed by the Committee Studying Problems of Female Seminarians to meet the special needs of women in seminaries are described, including: (1) the APA Division 17 "Principles for Counseling Women"; (2) the implementation of sensitivity training for all seminary staff, incoming seminarians, and key personnel in the religious community; and (3) recent articles on the special concerns of women in seminaries. Special counseling around reality-testing of the ministry and of the seminary for the women are discussed in the packets, as well as a rationale for hiring a Coordinator of Women's Concerns or Head of the Women's Coalition. The Coordinator's role is defined as helping women to utilize their skills and talent, explore team approaches within ministerial staffs, facilitate greater learning about the "feminine" aspects of theology, religion, and ministry, and study better hiring and recruitment practices for women. Materials presented in this kit are designed to promote the same opportunities for women that are being granted to men in seminaries. (Author)

**********
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
**********

ED195908

# THE NEED FOR COUNSELING AND CONSULTING FOR WOMEN IN SEMINARIES

Carole A. Rayburn, Ph.D., M. Div.
Andrews University, Berrien Springs, MI

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Carole A. Rayburn

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

CG 014862

This paper was presented at the American Psychological Association Convention in Montreal, Canada, September 2, 1980.

# THE NEED FOR COUNSELING AND CONSULTING FOR WOMEN IN SEMINARIES[1]

Carole A. Rayburn, Ph.D., M. Div.
Andrews University, Berrien Springs, Mich.

As more and more women are entering seminaries today to complete ministerial programs, the tremendous need for appropriate counseling and consulting for these women becomes more apparent. Within some denominational settings, women entering seminary is still somewhat of a novelty. Here, then, it is while the number of women in seminaries is small that those present are in particular need of supportive counseling. Hardesty (1979) has noted that women appear to go through four stages in their relationship to seminaries. The first stage is one in which the few women in a given seminary experience gratitude for being there and will accept any kind of ministry which will answer their call to ministry. Male seminarians are friendly and patronizing, not yet threatened, and male faculty members are solicitously paternal. In the second stage, small groups of women seminarians compare notes and raise their female consciousness, becoming more in touch with sexism in society and in church and expressing their anger about sexist attitudes. The more assertive stance of the women now evokes hostility from the male seminarians and resistance from the faculty. It is not until the third stage, when more women arrive at seminary, that more nonsexist attitudes predominate the setting and women are more visible on the faculty and some women's courses are added to the curriculum. During the final stage, women see that gains have been made but they also realize that difficulties and prejudices still exist. The women are aware of the need to understand feminist theology for better critique of all theology, exegesis, and hermeneutics. They see the need to have ministries where the special gifts of all---men and women---can be utilized and affirmed by the church.

A Committee for the Study of Problems of Women in Seminaries and in Departments of Religion, composed of psychologists and religious consultants from Jewish,

[1]This paper was presented at the American Psychological Association Convention in Montreal, Canada, on September 2, 1980.

Protestant, and Roman Catholic backgrounds, suggested a project whereby informational kits could be offered to any interested seminaries who wished to study the problems of women in seminaries and to explore setting up a counseling and consulting program for the women in their institutions. The materials in such kits would include a copy of the American Psychological Association Division 17 (Counseling Psychology) "Principles Concerning the Counseling and Therapy of Women" (1978). The language and the principles used in this guideline are most appropriate for counseling and consulting with women seminarians, and thus the guideline should be disseminated to all the pastoral counseling staff and the entire seminary faculty should be made aware of its existence.

Also included in the materials to the seminaries would be data supporting the need for specialized counseling and consulting for women seminarians. A copy of Hardesty's article, along with other appropriate papers about women in seminary, such as Zikmund's (1979) "Upsetting the Assumptions," Heyward and Hiatt's (1978) "The Churches Ponder Evermore: The Trivialization of Women," and the publication of the United Presbyterian Church, Women in Ministry: Resources for Placement, Acceptance, and Support of Clergywomen. The kit should also contain at least one publication on the avoidance of sexist language, such as The Power of Language among the People of God and the Language about God "Opening the Door" by the United Presbyterian Church and The Glossary of Substitute Terminology for Masculine-Biased Language in Prayer by the New York Federation of Reform Synagogues. Hopefully, such glossaries would enable counseling staffs to help not only women seminarians but faculty as well to make the environments at seminaries more wholesome ones for women as well as men.

Suggestions, with supportive data, for sensitivity training for all seminary staff and incoming seminarians would be included. Such training sessions might be conducted once every six months, at the time of orientation if possible. They

would continue for one week, for at least five hours per week. There would also be a follow-up session planned for one week-end a month after the initial session. Spouses of seminarians would be encouraged to participate, too. Key personnel in the religious community might also be asked to take part in the sessions. The sessions would preferably be conducted on the seminary campus.

Some guidelines for appointing counselors to women seminarians would be in the kit. If such counselors cannot be made available, at least special counseling sessions as a part of the orientation of the women would be beneficial. Caution would be recommended so that such treatment would not be interpreted in any negative way. The goal would be, of course, to help the women to arrive at some realisitic expectations of life in the seminary community and of their potential for effecting a positive and meaningful lifestyle in that setting.

A rationale, with the appropriate supporting data, would be provided for a seminary's hiring of a Coordinator of Women's Concerns or a Head of the Women's Coalition. A feasibility study, based upon the percentage of women in seminary programs, would fit in well here. In most seminaries, the number of women in seminary programs or in studies in departments of religion has had to rise by quite an extent before the seminary is willing to consider such a specialized position for its women students. Yet, it is precisely where the number of women is small that these women may have the greatest needs in terms of acceptance, positive reinforcement, and recourse to positive action on their behalf. In such instances, the feasibility of sharing of a consultant or a coordinator for women seminarians by several nearby seminaries or by many departments within a university which have several coordinators, or even the sharing of one or two counseling faculty from a central counseling department within the university with which a seminary may be associated, would be determined.

Materials presented in the kit would promote seminaries' providing every

opportunity for women that is being granted to men, including any chance for a paid internship in ministry, chaplaincies, and similar positions. Sometimes conference officers of churches and ministers themselves who come to seminaries to recruit seminarians for pastoral positions on church staffs overlook women entirely as potential applicants. If the women have been training themselves positions for which they have little chance to even interview, they may understandably become angry and even resentful at the unfairness of the religious institutions. Thus, not only supporting data for actively encouraging such equal opportunities programs should be included in the information given to seminaries, but studies of the effectiveness of the overall seminary program when this is done would be presented.

Some ways in which a special consultant for women seminarians might function would be discussed in the materials in the kit. One of the tasks of such a consultant might be to encourage the study of ways to better utilize the skills and talents of women seminarians, working with whatever constraints might currently be present within the particular denominational structure of the religious institution. That is, the philosophy here would be to do the very best with the setup as it is, until something better can eventuate. Special consultants might also promote the exploration of the team approach, in which women would work along side men in religious settings. This approach would encourage the return of the holism of ministry, the idea that complete healing in ministry occurs where male and female are both represented in the ministering to other individuals. Another area in which consultants could be of definite service is in encouraging opportunities for more of a female-male balance in seminarians' experiences by allowing for more learning about the more "feminine" aspects of theology, religion, ministry, and of the concept of the community of believers.

Special consultants to women in seminaries might also promote the exploration

of programs and procedures for women in seminaries and in departments of religion which will more effectively take their special needs into account, such as the appointment of special advisors, special counselors who have been trained in both the psychology of women and in feminist theology and are thus well prepared to work with women seminarians, and such as having specialties within coursework offered to the women which will be tailored more to their specific needs and myriad abilities, appropriate recruitment and interview procedures for ministerial positions, and better hiring practices. There seems to be some indications that such measures as these, which could be taken on behalf of women in seminary, would well benefit women in the church setting itself, in terms of an overall program of ministry to women as well as men being its most effective.

Encouraging the seminary to study and to promote God's model of equality and mutual subordination between the sexes and to promote awareness of the divine calling of some women to the ministry in both past and present times would be another beneficial way in which special consultants might function. Here some materials on probable early female leadership in the apostolic church would be useful and could be included in the packet of information. Materials for suggested studies of Romans 16:17 on Junia the Apostle and the Irvin (1980) article, "Archeology Supports Women's Ordination," might well be included here.

These, then, are some ways in which to encourage seminaries to initiate a counseling and consulting program for women in religious training settings. The kits of informational materials are offered on the basis of seminaries expressing interest in receiving such materials. Seminaries cannot be forced to accept such informative materials, but it is hoped that in the interest of good education as well as sincere religious beliefs they will constantly be on the lookout for ways to improve their programs for all of those in religious training, both men and women. It is thought that such a program for counseling and consulting as has been discussed in this paper will help to answer these needs of seminaries and their students.

American Psychological Association, Division 17 (Counseling Psychology), "Principles Concerning the Counseling and Therapy of Women," in APA Monitor, December, 1978. These principles were developed by the Division 17 Ad Hoc Committee on Women.

Hardesty, Nancy. "Women and the Seminaries," Christian Century, 96, Feb. 14, 1979, 122-123.

Heyward, Carter and Hiatt, Suzanne R. "The Churches Ponder Evermore: The Trivialization of Women," Christianity and Crisis, June 26, 1978, 158-162.

Irvin, Dorothy. "Archaeology Supports Women's Ordination," The Witness, 63, #2, Feb., 1980, 4-8.

Miller, Edith J., Kaplan, Nettie, Marder, Frances, and Daum, Annette. The Glossary of Substitute Terminology for Masculine-Biased Language in Prayer. The Task Force on Equality of Women in Judaism of the New York Federation of Reform Synagogues, September 12, 1976.

The United Presbyterian Church in the U. S. A. The Power of Language among the People of God and the Language about God "Opening the Door": A Resource Document. New York: The Advisory Council on Discipleship and Worship, 1979.

The United Presbyterian Church in the U. S. A. Women in Ministry: Resources for Placement, Acceptance, and Support of Clergywomen. New York: prepared for the Office of Women in Ministry by Penelope Morgan Colman and Ann DuBois Conrad, no date.

Zikmund, Barbara Brown. "Upsetting the Assumptions," Christian Century, 96, Feb. 14, 1979, 127-128.